592 She was fairly pretty, very quiet and reserved towards us, and enjoyed
357 helping my mother with the babies, supervising the work of the servant girls and valeting my father. Ngwe Yin, who came to us as a very attractive girl with a reputation for being unmanageable even at a young age, always chose the task of taking us for walks in the evenings so that she could put on her nice clothes. She took us wherever she liked, or she sat with us at meal times and let us be as naughty as we wanted while she indulged in repartee with my father's clerks or chauffeur. Mya Shwe was my contemporary and playmate; she went to school while I was in boarding school but cut short her attendances the day I came home, irrespective of differences in our school calendars.

357 When A-Kyi was about nineteen it was announced to us that she
584 was to be married to my father's clerk, Maung Hla Bu. This young man was a favourite of my parents and had been a constant admirer of A-Kyi, helping her to make the beds when my father took the whole family on tours, but awaiting the graciousness of my parents before he dared to ask for her in marriage. My mother gave A-Kyi a small trousseau and a few pieces of jewellery, and they were married shortly before my father got a posting to another station. When a child was born, Mya Shwe, who had outgrown her days as a playmate for me, went to stay with them. Ngwe Yin, the beautiful girl, continued discontentedly for about a year, and then she eloped with a student protégé of my father's. I don't think either of my parents were very shocked at this.

357 My memories of the girls who worked for us are happy enough only
565 because my mother had been brought up in Grandfather's house where everyone was taught to do things for herself; in her character also was a pervading sense of tolerance. In some minkadaws' houses, however, I have seen two girls kneeling with soap and towel outstretched, while the mistress bathed herself. In more cheerful but no less aristocratic-minded households a meal laid ready on the table is the signal for one girl to get under the table and fan the mosquitoes off the legs of the family, and another to play the gramophone right through the meal My gay young uncle San Lin extended the domestic duties of his girls to the learning of modern songs which he liked, and he did his morning dressing to the accompaniment of his servant girls with powder on their faces and jasmine buds in their hair, swinging their feather brooms to the rhythm of modern love songs.

592 A-Kyi and A-Shwe and all the girls we had before and after them
431 bring back memories of the household articles which made with them a
513 background never recovered in our later Rangoon days. My mother,
286 like all minkadaws in the districts, did not depend on a big bazaar and
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shops to supply her with goods, but took a special pride in buying each product from the town where the best quality of it was manufactured. She could do this either by my father's being posted within its district, by going there on a pagoda-visiting expedition, or by having relatives posted there; and a survey of all the household possessions I can remember makes a cross-section of Burmese crafts. All our blankets were Burmese *saungs*, good stoutly woven cotton pieces, about 7 feet long and 4½ feet wide. We had single ones of red, black and yellow stripes which looked very bright and barbaric; they came from the Chin Hills. We used these in the hotter months. During the colder months we used thicker *ok-saungs* which we got from Pakokku; they were 14 feet long and used doubled, with a fringe at both ends. These were woven very strong and white, with bold red stripes on them in pleasing combinations. All these saungs washed more and more beautiful to our childish eyes. My mother had a big collection of them in wooden chests and some of them have lasted 30 years and are still beautiful.

She was also very jealous of her collection of *hpyas*, mats for sleeping or sitting on, woven closely of the fibres of a reed called *thabaw*, or, finer still, of the outer skin of a grass-like plant, the *thin*. These light and flexible mats or *thinbyu* came from Laymyethna, "The Town of Four Faces". They were equally smooth on both sides and had velvet borders piped on, broad at one end and narrower at the other, to distinguish the head end for nobler use, and to be sure of always resting the feet on the same ignoble end. We had them in big sizes for the beds and for afternoon naps on the verandah, and smaller sizes for prayers and for visitors to sit on. My mother kept them in rolls, five or six rolled together according to quality, covered with a cylinder of ticking and stood end up along her dressing-room.

Although we used imported crockery for the table we could not do without Burmese pottery for other purposes. Water-pots and goblets of light pottery from Twante, near Rangoon, were necessary to keep the water cool. There must be special pots for the altar water, for washing faces, for drinking water (in which pot, however, we kept a sand filter bought from Rangoon), and goblets in all bedrooms. For baths we had big black voluminous jars from Upper Burma, of a less porous pottery with a salt glaze on it, about 30 inches high and wide-mouthed. Smaller ones like these were kept for pickling mangoes and other green fruits. In the kitchen also, the modern aluminium pots would not do for such purposes as cooking acid leaves and fish curry that had tamarind in it; an earthen pot was always used for *chimbaung*, roselle leaves. Moreover, the *salaungbon*, or cover, of an earthern pot can always be used for baking fish paste, a daily

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CHAPTER SEVEN

805 527 ROUND about the end of January each year, for our lunar dates do not fall on the same calendar dates every year, we celebrated my father's birthday. All Burmese celebrations have a basis of "doing merit" either in feasting people and perhaps fasting oneself, distributing gifts, or inviting monks to preach and others to hear them. An atmosphere of enjoyment is possible in these good works because Burmese people do not believe in divorcing their praying from their merry-making; usually both are carried out in the same room, the pleasure after the holiness; and the donor feels a great satisfaction of spirit as he says; "*A-hmya a-hmya* : Share with all, share with all (the merit from his good deed)." The friends gathered around reply to this "*Tha-du, tha-du :* Well done, well done."

527 352 On my father's birthday monks were "lifted" or invited to the house for a grand meal. All the Western chairs and tables were moved out of the sitting room; and one end of the room was laid with carpets of red and green rose design, specially kept for such occasions in all Burmese houses. This was for the monks to sit on and facing them the people would sit on mats. Between the monks and people were laid out all the presents for the monastery.

792 192 •[431] I was always sad when I saw these presents; to my childish eyes they looked so uninteresting. A monk who renounces worldly goods is allowed to possess only eight articles, three pieces of cloth which form his robes, a begging bowl, a mat, a blade, a needle and a water strainer. Dagas or donators can, therefore, only give these, or other articles necessary to the way of life conforming to their precepts. Such include religious books, mats, candles and matches, brooms, spittoons. These last make very elegant presents, and are a common sight at all distributions of presents, the standard pattern being of white enamel, with a red band around the edge. Children are told of one monastry whose holiness is so high that a spittoon donated to the monks there will echo the name of the donator each time a monk spits into it. With the presents all laid out, the monks walk in in a row, and sit with eyes downcast and legs crossed. My mother and father make obeisance to them and send for us after a few words with the chief monk. We were always nervous and subdued on these occasions; in speaking to a monk a vocabulary of honorifics has to be used, even for "Yes". The hpongyi always made

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

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sailors; only where the tar thinks he will be saved from drowning, the Turanian expects to gain the patronage of any great person he may address.

The infant having survived and the mother recovered from her roasting, the next thing to be done is to name the child. This usually happens about a fortnight after the birth. A fortunate day and hour is sought out by some Brahmin astrologer, or a sayā of lesser note, if there is no such dignitary in the neighbourhood. A great feast, as elaborate as the wealth or the ambition and borrowing capacities of the parents admit, is prepared, and all the friends of the family and the neighbours are invited to come. The child's head is usually washed for the first time on this day. The ceremony is therefore called kin-bôn tat thi. A decoction of the pods and bark of the soap acacia (*Acacia rugata*) or kin-bôn is prepared, and with this the midwife washes the infant's head and the guests wash their hands. Most of them bring friendly contributions towards the feast, or perhaps a little money. The mother sits down in the centre of the circle with the infant in her arms, and near her is the father. The company sit gravely smoking and chewing betel for a time, and then some elder, or a near relation of the parents, seems struck with a name, and suggests it aloud. Everybody accepts it on the spot, and falls to discussing the aptness of the name and the accomplishments and virtues of people they have known with that appellation. This is, however, all a pre-arranged thing. The father and mother have settled beforehand what the child is to be called, and have apprised the lu-gyi selected what is to be the result of his cogitations. The midwife then gets a present according to the means of the family, having previously, after the seven days' roasting, received the regulation fee of one pyi, the sixteenth of a basket of husked rice, one mat, and a four anna bit. Then everybody adjourns to the feast, which, with the dessert of le'-pet, salted ginger cut into small strips, ground nuts, fried garlic, the invariable betel apparatus, cheroots, and what not, pass the time till nightfall, when, except in the case of poor people, there is always a pwè which carries on proceedings till the next morning.

2:Scott G-5 (1870's-1909)1910 APl Burma
Burmese AP4

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Little presents are exchanged. The *soupirant* brings a gay kerchief with some love-verses written on it, perhaps his own composition, more probably the erotic sighings of the prince in the last play he heard, or cribbed bodily from a song-book for Kālathas (Corinthians, lads of mettle). The girl gives him some green cheroots, rolled by her fair hands, or a brilliant woollen muffler which she has knitted; but there is never any of the kissing and caressing indulged in by more urgent foreign lovers. The girl would look upon any attempts of such a nature as highly indecorous, and no doubt it is quite unsuited to her clothing.

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When at last everything has been settled — parents' consent obtained, dowry fixed, and a fortunate day and hour pitched upon — the marriage ceremony comes off in the house of the bride's parents. The ritual is very simple and has nothing whatever of a religious character about it; in fact the celibate pôngyis would be grossly scandalised if they were asked to take any part in it. A great feast is prepared at the expense of the bridegroom or his parents. All the relations, friends, and neighbours are invited, and it is the publicity of the thing that is really the main feature of the ceremony. The old custom that the bride and bridegroom should join their right hands together, palm to palm, in the presence of all the assembled guests, and then should eat rice out of the same dish and feed each other with one or two morsels in turtle-dove fashion, has in many cases died out, and the eating and drinking, the talk of the men in the main room of the house and of the women in the inner apartment, is quite enough to solemnise the union. When the newly-married couple retire into the bridal chamber it is sometimes in the larger towns the custom to shower saffron-coloured rice on them, but this, like the entire seclusion in which the happy pair are supposed to pass the next seven days, is very seldom actually carried out.

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In the country villages, however, two ancient customs are still very generally prevalent. The one is to tie a string across the road along which the bridegroom must pass to the house of his intended. He comes in procession with all his friends, carrying the greater portion of the belongings

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

done in order to legally hand over a gift. As the water falls drop by drop on the ground, the pôngyis read out the formulæ, the substance of which is as follows: "Firm in my belief in the three precious things, the Lord, the Law, and the Assembly, I make this offering that I may be freed from all present and future miseries. May all creatures suffering torment in the four states of punishment reach the happy seats of nat-dêwas. May all my relatives, friends, and all men inhabiting this earth and the ten thousand worlds, share in the benefits of this meritorious work. O earth, and ye spirits, guardians of this place, bear me witness to the piety of this gift."

It is worthy of note that it is explicitly stated that the inward dispositions of the giver have nothing to do with the merit resulting from a good work. The merits are strictly proportioned to the degree of sanctity or perfection of him who receives the alms. Hence the glorious release which awaits an otherwise bad man who erects a pagoda.

Zedis are of many shapes and degrees of elaboration, but one common idea may be traced through them all. If you ask a Burman monk the cause of the variations in the form of the payā, he will tell you that the Buddha left no instructions regarding them in the holy books, but had only said that a small mound should be raised over his bones in the form of a heap of rice. Apart from the relation in which the payā stands to the Buddha himself as the representation of the holy one sunk in meditation, the ostensible object is the preservation of relics, and these are to be laid in a shrine, like the lotus-bud of which the zedi is typical, and later by an extending of the lines this got the form of a bell or spire. In the Malla Lingaya Wuttu we are told that the infant Buddha in the womb of Queen Maia resembled a lotus-bud, or a beautiful pagoda, and the conjunction of this idea with the simple original tumulus has undoubtedly led to the typical form as now seen in Burma. The names for various parts of the building all recall the idea of the flower-bud, with its young leaves folded in adoration. Thus the rounded swelling just below the slender spire is called the hnget-pyaw-bu, the banana palm-bud, and on the extreme summit

2:Scott G-5 (1870's-1909)1910 AP1 Burma
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644 805 [431] and prostrate themselves with humble regard at his magnificent feet. The giving of presents or kadaw—no one can go near the king without a present—is represented as a deprecatory offering to avert deserved punishment for offences.

644 The whole town is *en fête* on such occasions. The Lord Mayor's show, or the transformation scene in a pantomime, which are the stay-at-home Englishman's idea of supreme magnificence, are as nothing compared to the procession round the moat which encircles the city walls. Mingyis, Atwinwuns, Sawbwas, Myosas; officials and vassals in formidable numbers and with terrible names; each man accompanied and adorned with his utmost possessions in the way of man, beast, gauds, and raiment, file proudly round preparatory to entering the palace. The description of a prince's order of going may suffice to give an idea of the whole. First come the lictors, prancing along with their fasces and hoarse shoutings, yelling to everybody to clear the way, regardless of the fact that the populace is all down on its knees by the side of the road, shikhoing reverentially. They are about half a dozen in number, and to a short-sighted man appear to be stark naked. A closer inspection with a glass, however, reveals the fact that they have some regard for decency, if they have little for anything else. Behind them comes the family band, braying, and clashing, and skirling its loudest. Undisturbed by the din, stalk composedly in the rear half a dozen elephants, the first couple splendid tuskers, in complete war-array, with fighting howdahs on their backs, and brilliant housings trailing to the ground; the second pair with ordinary furnishings, and the others with no further encumbrance than the mahaut on their backs. As near to these as their syces can persuade them to go, caper a number of led horses, harnessed with gay scarlet saddles, and saddle flaps, with tassels of the same colour sweeping the earth. Immediately in their rear is a bright-hued cloud of retainers, armed with guns, spears, and swords, and many carrying fans of all sorts and sizes. Floating over their head like a great red cloud, is the prince's wide satin-fringed umbrella, or perhaps it may be a gold one, if he enjoys his master's favour. Then there is a rabble of

16 Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

that await those who do not know. They have their dreams—who shall doubt it?—dreams of him who shall love them, whom they shall love, who shall make life one great glory to them; but their dreams are dreams that can come true. They do not frame to themselves ideals out of their own ignorance and imagine these to be good, but they keep their eyes wide open to the far more beautiful realities that are around them every day. They know that a living lover is greater, and truer, and better than any ideal of a girl's dream. They live in a real world, and they know it is good.

In time the lover comes. There is a delightful custom all through Burma, an institution, in fact, called 'courting-time.' It is from nine till ten o'clock, more especially on moonlight nights, those wonderful tropic nights, when the whole world lies in a silver dream, when the little wandering airs that touch your cheek like a caress are heavy with the scent of flowers, and your heart comes into your throat for the very beauty of life.

There is in front of every house a veranda, raised perhaps three feet from the ground, and there the girl will sit in the shadow of the eaves, sometimes with a friend, but usually alone; and her suitors will come and stand by the veranda, and talk softly in little broken sentences, as lovers do. There may be many young men come, one by one, if they mean business, with a friend if it be merely a visit of courtesy. And the girl will receive them all, and will talk to them all; will laugh with a little humorous knowledge of each man's peculiarities; and she may give them cheroots, of her own making;

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

and, for one perhaps, for one, she will light the cheroot herself first, and thus kiss him by proxy.

And is the girl alone? Well, yes. To all intents and purposes she is alone; but there is always someone near, someone within call, for the veranda is free to all. She cannot tell who may come, and some men, as we know, are but wolves in sheep's clothing. Usually marriages are arranged by the parents. Girls are not very different here to elsewhere; they are very biddable, and ready to do what their mothers tell them, ready to believe that it is the best. And so if a lad comes wooing, and can gain the mother's ear, he can usually win the girl's affection, too; but I think there are more exceptions here than elsewhere. Girls are freer; they fall in love of their own accord oftener than elsewhere; they are very impulsive, full of passion. Love is a very serious matter, and they are not trained in self-restraint.

There are very many romances played out every day in the dusk beside the well, in the deep shadows of the palm-groves, in the luminous nights by the river shore—romances that end sometimes well, sometimes in terrible tragedies. For they are a very passionate people; the language is full of little love-songs, songs of a man to a girl, of a girl to a man. 'No girl,' a woman once told me, 'no good, quiet girl would tell a man she loved him first.' It may be so; if this be true, I fear there are many girls here who are not good and quiet. How many romances have I not seen in which the wooing began with the girl, with a little note perhaps, with a flower, with a message sent by someone whom she could

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[431] oranges, guava fruit, mangosteen fruit - together worth about forty or fifty rupees. When he arrived at Pathee this was distributed among the members of his family, and also some relatives and the phongyis. On one such trip he made Rs. 2700/- which he carried back hidden away in a jar of salt.

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465 U Myaing never came in to Rangoon purely for a visit. Besides bringing down fish, U Myaing also came to Rangoon before the war to buy some motor parts and accessories such as tyres, tubes, etc. which they could not obtain in Pathee village or in Pantanaw town. At that period in his life U Myaing used to drive a bus between Pathee and the village on the bank of the river across from Pathee. There was a cart track for a road, and they used to carry passengers at a rupee per head. In the rains this cart track became impossible and so they traversed this route only from TA-ZAUNG-MON to KASON months. U Myaing worked on this route for three summers. In the rains they shifted operations to the Maubin Ye Le route, which was a 10 mile journey, and occasionally the 10 mile route from Ye Le to HSE-DAING-
[491] MAW. He worked at these places for two rainy seasons, from WASO right up till the month of TA-ZAUNG-MON. The bus was owned by his cousin who collected all the earnings for each day. At that time bus drivers were hired at Rs. 45/- a month, plus sweet tea, food, shelter and one packet of cigarettes a day. "In Pathee all the houses were too large and could accomodate a great many more people than they actually did. This was because each one erected his own building after the example of the other houses in the village. The person who hired the bus driver merely installed him in his home".

[589] This was when U Myaing was 17 or 18 years old. He was not paid anything, but the family was provided with everything they needed - food, clothes, etc. (U Myaing was still unmarried and the family
[582] consisted of two sisters, his mother and himself. (He did not marry
[431] till the age of thirty.) Both U Myaing and Daw Aw Zar estimated that the things they received from the bus owner would have amounted to much more than forty five rupees' worth.

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
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553 which the family invites the people of the village. In the larger communities a written invitation may be sent, in which the name of the child is announced. The
[431] feast occurs in the family house, to which the invited guests bring presents and where they may see the child. The only ritualized feature of this event is the washing of the child's hair, which is always done by an elderly person. This may occur, however, before the arrival of the guests.

Because of the significance and influence attributed to the personal name, it may be changed very readily and informally. If it is felt that ill fortune is in the offing, an announcement may be made in the village of change of one's name.

[551] Childhood nicknames as well as teknonymy are utilized by the Burmese, but not to the exclusion of use of the personal name.

Childhood. Burmese children are generally indulged and their existence is
857 more or less carefree and unencumbered by rigid discipline, apart from early
858 inculcation of respect for elders, until they are of educational age and considered capable of understanding the moral teachings of Buddhism. A male child is valued religiously, for at an early age he will be initiated into the monkhood,
[851] remaining from a few days to several years, depending upon family circumstances and needs. The initiation of a son brings great religious merit to his parents.

In the Burmese village children are valued for the economic help they render. This will, of course, vary with family circumstances. But in the ordinary cultivator's family, sons and daughters help from the age of about nine or ten years in tending cattle, getting firewood, and winnowing rice. Children are also looked upon as a kind of social insurance for old age.

[884] *Puberty and Adolescence.* Apart from modern legal ideas concerning the attainment of adulthood, the Burmese view is that one is adult when physiologically mature. Upon reaching pubescence boys as well as girls are referred to by a
881 term meaning "virgin." The connotation is that the individual has now entered a period of life in which the dangers of temptation are especially great and in which corresponding precautions are necessary.

A girl's first menstruation is believed to cleanse her system; frequently, such phenomena as eruption of the skin or sexually delinquent behavior preceding the first menstrual period are regarded as evidence that the "blood is trying to flow."
[841] Although the idea of uncleanliness is associated with menstruation, there is no segregation of the girl or particular fear of contamination. So long as she conducts herself with propriety and modesty a girl is free to move in public at this time.

304 Ideally, the attainment of puberty is the time for the girl's ear-boring cere-
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23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
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mony, but in actual practice this often takes place as early as her seventh or eighth year. Since this is a feast occasion involving considerable expense to her family, there is a tendency to hold a single ceremony, at which perhaps a pubescent girl, together with her younger sisters or cousins, will all have their ears bored. On the same occasion male children of approximately the same age may be initiated into the Buddhist monkhood.[5]

The girl initiate is dressed for the occasion in the traditional garb of the Burmese court, and in addition she wears a spired-helmet type of head dress. The villagers gather at her family's house for the event. An elderly woman rubs an anaesthetic plant substance on the girl's ear lobes and pierces them with gold pins. The pins are left in the ears, bent back. Later, if larger holes are desired, rolled leaves may be inserted. The family presents gifts to the assembled guests; often these are conventionalized tokens, such as inscribed cigars and fans.

Courtship and Marriage. Young people in the villages find ample opportunities to assess each other's manners, physical appearance, and personality in the company of others, at feasts and various gatherings. If a young man and woman are together apart from the company of others it is assumed that sex relations are involved. In fact, such going together is spoken of as "getting married." The Burmese find it hard to conceive of a young unmarried couple associating on a purely friendly, non-sexual basis: such behavior would be regarded as contrary to nature. However, unchaperoned association is disapproved and does not occur very frequently.

Once a pair have decided they wish to marry, the boy will inform his parents of his desire. They will already know, especially in the smaller villages, of the standing of the girl's family and of her dowry potentialities; in fact, as soon as they have sensed their son's interest in a particular girl they will take steps to acquire this information. They will also ascertain whether acceptance by the girl's family is likely. In a small community the approach may be made directly by the boy's parents. In larger centers a female go-between is more likely to be employed. The boy's parents will be informed by the girl's family that the decision must await the outcome of consultation with an astrologer concerning the compatibility of the birth dates of the prospective bride and groom. If the marriage is found to be an auspicious one—which it will usually be found to be if the girl's parents desire the match—an affirmative answer will be relayed to the boy's parents. The latter will then call upon her parents and in the presence of elders, not necessarily related to either family, formally ask for the girl's hand.

5 Description of the boy's initiation ceremony is being reserved for a separate publication.

23: Brant & Mi Mi Khaing E,I-5 (1949-1950)1951
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groom's bachelor friends take seats to his rear; the matrons of the bride sit directly behind her. 585

Either a Brahmin or a lay elder, arranged for by the bride's mother, officiates. He recites a paean of praise concerning the merits of the bride and groom and the goodness of their families. The bride and groom are each handed a spray of flowers from the offering bowls and they make obeisance to the guardian spirits of their respective households. With a second spray they make obeisance to their parents and elders. Then a small tray containing fruit and rice is placed before them. The person officiating then places a spoonful of this food first to the bridegroom's, then to the bride's lips. As he does this he makes a statement to the effect that this is the auspicious meal and that he hopes blessing may flow from it.

At this point, a happy and fruitfully married couple from among the oldest people in the community step forward to marry the couple. The left hand of the man is placed on top of the right hand of the girl. Water is poured on their hands thus joined and a silk scarf tied over them as the elderly couple recite words to the effect that they are now united. If there is a Brahmin or professional chanter present he arises and intones a chant of praise for long life. The contents of the bowl of puffed rice and silver (or money) are scattered among the audience and everyone scrambles for them. Now the bride and groom rise and are led to the bridal chamber, across the doorway of which is stretched a golden chain. After the bride has entered, anyone who wishes to do so tries to barricade the doorway and demand money of the groom. He is obliged to pay everyone who makes such demands. This money is known as "stone money," from the old custom, still practiced in some cases, of stoning the house of the couple on the wedding night until paid to desist. This behavior, the taunts and demands that are expressed, has an implied bawdiness about it. Once the couple have entered the bridal chamber others have a right to go in to inspect it. When all have left the chamber there is general feasting. In former times wedding feasts were on a large scale, when every guest was given a present. Today, however, the feast partakes more of the nature of a tea party and only a symbolic gift, usually either a cigar or a fan, is given. [431]

Old Age. Old age, in Burmese thought, is the period after one's children are grown, the "third age" of life. Women are definitely considered to be in old age after the menopause. The terms in Burmese for "old lady" and "old man" are synonymous with grandparent terms, both in address and reference. Sometimes "old mother" is used for "old lady." 886

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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BURMA

Having made her evening toilet the girl takes some light work, such as cotton to roll for the wheel for the hour of *lubyó-hlí*, as the dusk of evening is called, literally, the time of the "bachelors' round." The young men are expected to make short calls only, so as not to keep the old people up late. By "old men's sleeping time," as the hour after the short twilight is called, they must have left, so as to relieve the duenna, who, if not in sight, is always in waiting for the girls to come up into the house for the night. Courtship has quite a language of its own in which the suitor needs to be proficient. Young people of fashion are referred to as *hkla-thá*, *hkla-thamí*—lads and girls "of the period," who cultivate smartness in their speech, bearing and dress. The suitor brings presents of flowers and fruit and ornaments. Oranges, expensively stored one by one, long past the season, are for this sole purpose. Carved

148. TEA (LEPPEYYE).

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147. BELLE AT HER TOILET.

148. VILLAGE BELLE.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
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148. THE SUITOR'S VISIT.

work-boxes, loom-laths, mirror-stands are often the lover's handiwork. Not the least of the lover's offerings is poetry. If he be a scholar, he will sing or recite to his mistress verses of his own in praise of her charms. But there are current ditties to the fancy of every one. The imagery which is the main feature of these odes, is borrowed from every source of beauty, blossom and flower, dewdrop and pearl, planet and star. Burmese metre is largely eked out with euphonic particles; at other times the diction is so compressed as to make the sense most difficult for a foreigner to grasp.

Marriages of affection are general. Romantic attachments are frequent in real life, as they are the rule in the play. The frequency of the mere marriage of convenience is not greater in Burma than in England or America. In this respect there is no parallel to the customs of the hill-tribes of Burma, the neighbouring Asiatic civilisations or even the Latin races of Europe. Their mutual qualities, physical, moral, and material, are for the most part known to the parties from childhood. Burmans evince an openness and frankness amounting to joviality, not to be met with in other parts of Asia. They indulge a much freer play of feature and yet greater freedom in the modulation of the voice. The term for betrothal—*sayán-pe*, earnest-money—testifies to the original purchase of the bride. In modern usage, however, the *sayán* is merely a share of the cost of outfit, according to means. It takes the form of a silk *ftamdin* or a piece of jewellery for the girl, and is brought by the lad when he comes with his parents to ask the consent of the girl's parents to the marriage. Where parents oppose, runaway matches are frequent.

150. MARRIAGE CEREMONY.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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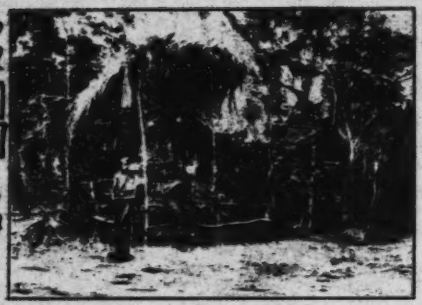

164. FOREST ZAYAT AND WATER-STAND (P. 83).

requirements? To which the *yahán* cordially responds, *pyippa, pyippa, tagádaw*—that I am, my valued supporter! Just as salutations are ordinarily omitted, so thanks are only expressed for special favours. The sense of obligation is conveyed by adopting courteous forms of speech, in which the particle *ba* always figures. The set forms of *please* and *thank you* are thus dispensed with. Where, however, a disparity of age or position exists, every act of the superior becomes by courtesy a boon. A Burman is disconcerted by a simple present, as well as by *bakshish* and payments above the stipulation, which he is particular to make beforehand. But when approaching a superior with a request, the inferior bears an offering of courtesy, generally fruit. The inferior makes *shikò* both on approaching and taking leave. A Burman does not stand, in the presence of his superior, but squats down. When he has occasion to pass close to his superior, he does not walk erect but crouches. By well-bred Burmans the gestures of respect are performed in a very graceful manner. Every Burman, the *yahán* not excepted, on ascending the *kyaunting* of a house, removes his sandals or shoes. As we Westerns respect the *roof* that our host has provided by doffing our head-gear, so Easterns respect the *floor* that is provided—an observance of a practical nature where the floor serves both for seat and table. In an analogous way to our greeting with the hat, the Oriental shows respect by slipping the sandals even outside the house. Still more courteous is the practice of washing the feet before entering a house or *kyaung*. Burmans always contrive to sit so as to hide the soles of the feet or to turn them

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165. RECEIVING A VISITOR.